Mr. *STUBS*'s

SERMON

OF

Publick Baptiſm,

BEFORE THE

LORD MAYOR, &c.

With a POSTCRIPT.

Fleet, Major:

Martis, *vj*, *Die* Decembris, 1692. *Annoq;* *Regis & Reginæ*, Willielmi & Mariæ, Angl' &c. *Quarto.*

THis Court doth desire Mr. *Stubs* to Print his Sermon, Preached at *Guild-Hall-Chapel*, on *Sunday* the 20th Day of *November* last, before the Lord Mayor and Aldermen of this City.

GOODFELLOW.

Imprimatur.

Decembr. 9°. 1692.

Guil. Lancaster, R. P. D. Henrico *Episc.* Lond. *a sacris Domesticis.*

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OF

Publick Baptism.

A

SERMON

Preached before the

Right Honourable

THE

LORD MAYOR,

AND THE

Court of Aldermen,

AT

Guild-Hall-Chapel, Sunday, *November* 20*th*, 1692.

BIBL. CANT. ROAD

By *PHILIP STUBS*, A. M.
Fellow of *Wadham-College*, *Oxon.*
And Chaplain to the Right Reverend Father in God, *Robert* Lord Bishop of *Chichester.*

The **Second Edition**, with a **Postscript.**

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TO THE

Right Honourable

Sir *John Fleet*, Kt.

LORD MAYOR

OF THE

City of *LONDON*,

And to the

Court of Aldermen.

Right Honourable,

THE *unexpected Succeſs this plain Diſcourſe (by the Bleſſing of God) met with from a* kind *Auditory in this City, (for whoſe private Benefit 'twas not long ſince, I muſt confeſs, but too haſtily drawn up; (as it prompted me at firſt to offer it before the moſt Publick Aſſembly therein at* Guild-Hall-Chapel *; ſo the Hopes of its farther Uſefulneſs makes me now readily comply with Your Honour's Commands for its Publication, in order there-*

thereunto. That it may have its deſign'd Effect, in contributing (though never ſo little) to the Retrieving ſo Ancient, ſo Univerſal, ſo Religious, I may ſay, ſo neceſſary a Practice, as is the Subject Matter of it; and, by Conſequence, to the farther Promoting of God's Glory, in the greater Good of his Church in general, and the Welfare of particular Chriſtians, is the Hearty Deſire of,

Right Honourable,

Your moſt Humble,

Moſt Obedient Servant,

PHIL. STUBS.

A SERMON BEFORE THE LORD MAYOR, OF Publick Baptiſm.

St. *Matth.* xxviij. 19.

Go ye therefore, and teach all Nations; Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.

THE Text is a full Commiſſion, deliver'd out by our Saviour to his Apoſtles, when he had juſt finiſh'd the glorious work of our Redemption, and was now Aſcending up again unto his Father; whereby he impowers them to extend the benefits of his Paſſion by *Baptiſm*, as far as he deſign'd they ſhould reach, even to the utmoſt Parts of the Earth: For as he himſelf had ſpent his whole time in *Judea*, and the Regions thereabout, amongſt the *Jews*, God's peculiar People; ſo he commands them, whom he

he had fully inſtructed in every Particular of his Doctrine, to communicate it to the *Gentiles*:

Go ye therefore, and teach all Nations; baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.

From which Words, I may take Occaſion to ſpeak of theſe Five Heads.

I. Of the Nature of *Baptiſm* in general.

II. Of the Perſons here authoriz'd to *Baptize.*

III. Of the Perſons to be *Baptiz'd.*

IV. Of the Form of *Baptiſm.* And,

Laſtly, Of the *Time* and *Place*, when and where this *Sacrament* ought to be adminiſtred.

Of the Four firſt (there being no difference about them, either as to Principle or Practice, amongſt thoſe of our Communion) I ſhall ſay little more at preſent, than what may ſerve by way of Introduction, as it were, to the laſt Particular, which I have deſign'd for the main Subject of my enſuing Diſcourſe: Wherein I ſhall, with all the Brevity and Plainneſs I can, endeavour to demonſtrate the Unreaſonableneſs of continuing that corrupt Cuſtom crept in among us, (and which of late Years has prevail'd more eſpecially in this *City*,) of *Baptizing* Children in *Private Houſes*, contrary to the earneſt, pious Deſires and Endeavours of our Clergy, the declared Senſe and Uſage of the Catholick Church all along, the expreſs Orders and Conſtitutions of that ſound Part of it, whereof we boaſt our ſelves Members, and the very Reaſon and Deſign of the Inſtitution it ſelf; to the no ſmall Diſhonour of God Almighty, in hindring the greater Promotion of his Glory, and the Edification of many Religious, well-diſpoſed Chriſtians.

But before I enter profeſſedly upon this Argument, I am to ſpeak a Word or Two briefly on the Four juſt mentioned Heads. And,

I. Of the Nature of *Baptiſm* in general.

Now *Baptiſm* ſignifies properly an Immerſion, Dipping or Waſhing the whole Body in Water; and was a Ceremony uſed among the *Heathens*, as well as the *Jews*, upon the Admiſſion of any new Converts to their Religion: By which Waſhing was ſignified, the Cleanſing of the Perſons ſo Baptized, from their former

mer Pollutions; and their Reſolution of continuing Pure and Unſpotted for the future. This Ceremony, being very innocent, and very ſignificant, the *Holy Jeſus* was willing to continue it in his Church; leaving out the other of *Circumciſion*, which ſignified but the ſame thing, and was more injurious to Men's Health, and to their Modeſty.

I ſay, Baptiſm ſignifies properly an Immerſion, Dipping, or Waſhing the whole Body in Water: And ſo it was practis'd in the Primitive Times, after the manner of *John*'s Baptiſm, who choſe the River *Jordan*, and ſuch Places, where there was much Water, for the convenience of ſuch an Immerſion: For ſo it is expreſly ſaid of him, That John *was baptizing in* Enon, *near to* Salim, *becauſe there was much Water there.* After this manner the Eunuch, in *Acts* 8. was baptized by S. *Philip*; for 'tis ſaid, *They went down both into the Water, both* Philip *and the* Eunuch, *and he baptized him.* And indeed, this Dipping all over in Water is thought by ſome, more ſignificant than any other ſort of *Baptiſm*; for hereby is denoted the Cleanſing the whole Man from Sin, the being buried with Chriſt in Baptiſm, which is ſignified by the Immerſion, or Dipping in Water; and the Riſing to a Newneſs to Life, which is ſignified by the Emerſion, or Riſing out of it again. But yet it is not ſo neceſſary, but it may be omitted in favour of the Weakneſs of the Perſon to be baptiz'd, and the Pouring or Sprinkling of Water us'd inſtead of it; as has been the Practice of theſe *Northern Countries*, in the *Baptiſm* of Children, whoſe tender Bodies cannot endure a total Immerſion; and of the firſt Ages of the Church, in favour of Sick and Bed-rid Perſons, who deſir'd to become Chriſtians. For, as God Almighty is tender of our Souls, ſo he takes care of our Bodies too; and his Laws are ſo far from injuring our Healths, that they highly improve them: Upon which Account, it is not to be imagin'd, that the Ceremony of Admiſſion into the Chriſtian Religion ſhould be more difficult, than that into the Jewiſh Covenant; or that Children ſhould be oblig'd to become *Martyrs*, as ſoon as they are made *Proſelytes*.

S. Joh. 3. 23.

Acts 8. 38.

But here it may be ſtarted, That, admitting this Waſhing, Dipping, or Sprinkling to be the Ceremony

of my Admiſſion into Covenant with Chriſt, How doth it hence appear, that Chriſt thereby enters into Covenant with me? I may be waſhed indeed with Water; But how ſhall I be ſatisfied that Chriſt waſhes me with his Holy Spirit? For the ſatisfying of which Objection, I muſt proceed to the Second Thing I deſign'd to ſpeak of, *viz.*

II. The Perſons here authoriz'd to *Baptize.*

Whom, if we look back to *Ver.* 16. of this *Chapter*, we ſhall find to be the *Apoſtles*: *Then the Eleven Diſciples* (for ſo the *Apoſtles* are there call'd) *went away into* Galilee, *into a Mountain where* Jeſus *had appointed them*: Who, when he came amongſt them, ſpake unto them, ſaying, *All Power is given unto me, in Heaven, and in Earth: Go ye therefore and teach all Nations, baptizing them,* &c. As if he had ſaid, My Father has left the Government of this World, which I have redeemed with my Blood, to me; I have power to make what Covenants I pleaſe with Mankind; I have told you, upon what Conditions I will confer Heaven and Happineſs upon Men; Go ye therefore, and let them all know it; And I give you power, and none but you, to admit them into this my new Covenant by Baptiſm. But then, the Mercy of God, as it was willing to extend the Benefits of his Paſſion beyond that Age of the World, and that Generation of Men, contrived Means for the effectual Continuance of this Power of making ſuch Covenants to the End of the World, by authorizing the *Apoſtles* to delegate and depute their Power to others, in this large and plenary Commiſſion, *As my Father hath ſent me, even ſo ſend I you:* I give you the ſame Authority, which I have receiv'd; And as I had Power of my Father to ſend you forth to preach the Goſpel, and *baptize* every Creature; ſo I give you Power to ſend others forth with the ſame Commiſſion; to Ordain *Biſhops*, *Prieſts* and *Deacons*, as you ſhall judge expedient for the Edifying and Welfare of my Church. Which Power was accordingly delegated, immediately afterwards, to *ſeven Perſons* at once, as you'll find in *Acts* 6, to *Saul* and *Barnabas*, to their *Succeſſors*, until this very Period of Time; wherein we of this Communion, have Perſons under the ſeveral Characters above-mention'd, who derive their Authority from them,

St. Matth. 28. 16.

----V. 18.

----V. 19.

S. Joh. 20. 21.

Acts 6. 3.

Chap. 13. 3.

them, by an uninterrupted Succeſſion. For no Man can take this Authority upon himſelf; and unleſs there were Sacred Perſons ſo continu'd in the Church, there could, at this Day, be no Legal or Valid Adminiſtration of this Sacrament; and by Conſequence, our Saviour's Command would have long ſince fell to the Ground, (which I tremble to think of,) when he bid them, and, in them, their Succeſſors, *Go and teach all Nations, baptizing them, &c.* The Meaning of which Words, *All Nations*, or an Enquiry,

III. Into the *Perſons* to be *Baptiz'd*, is the Subject of my Third General, which now offers it ſelf to be ſpoke to; *Go ye therefore and teach* All Nations, *baptizing them*, &c.

The Lord God had, for a long time, dwelt only in *Judea:* Though the vaſt Circle of the Earth, nor the larger Circumference of the *Heavens cannot contain him*; yet, as the *Pſalmiſt* expreſſes it, *at* Salem *was his Tabernacle, and his Dwelling at* Sion: There was his Houſe, there his peculiar Reſidence. To the People of *Iſrael* only had he given his Laws, and order'd the manner of his Worſhip: The reſt of the World ſeem'd over-look' and neglected, like Children diſ-inherited, and baniſh'd from their Father's Preſence: But when the *Bleſſed Jeſus*, the Word of God, by whom all Men were created, deſcended, for the Redemption of them all, he threw down the Partition-Wall which ſhut out the *Gentiles* from the Sight and Favour of God, and contriv'd Means for the Bringing them into his Family. He caus'd the Waters of *Baptiſm* to extend themſelves, as far as thoſe of the *Univerſal Deluge*; that as all Men had once *periſh'd* by Water, ſo they ſhould all be *ſaved* by it. 2 Chron. 2, 6. Pſal. 76. 2.

Nor do we, when we ſay *All Men only* (upon ſlight Grounds) exclude the Children of Believers from this extraordinary Privilege, as do the Adverſaries to *Infant-Baptiſm:* Who ſhould not have been mention'd in this place, (ſince their wild Opinion runs counter to the Belief and Practice of the Univerſal Church in all Ages,) did not ſome of them boaſt of an Irretragable Argument on their Side, taken from the very Words we are now about; arguing from hence, that becauſe our Saviour firſt ſaid *Teach*, before he ſaid *Baptize*,

therefore every Body muſt be *taught*, before he is *baptiz'd*. To which there need be given no other Anſwer, but what the true Meaning of the Original Word will readily furniſh us with: For, Μαθητευσατε, in the *Greek*, ſignifies not here *Teach*, as in our Tranſlation; but rather, *make Diſciples of*: As if our Saviour (alluding to a known Cuſtom among the *Jews*) had ſaid, Go and admit into my Church, and *make Diſciples of* all Nations, and that by the Ceremony of *Baptiſm*; for (which is very remarkable) in the very next Verſe, where the Word *Teaching* comes again, there is another * Word made uſe of in the Original, which has that for its proper ſignification. An Expoſition, which, if it were duly attended to, might be of no ſmall Uſe to unprejudic'd Anabaptiſts. As,

Inter Judæos Diſcipuli facti ſunt ii, non qui jam docti ſunt, ſed ideo Diſcipuli facti ſunt, ut doceantur. Lightfoot: Hor. Heb. ad locum.

IV. The Form of *Baptiſm* here preſcribed, *in the Name of the Father, and of the Son, and the Holy Ghoſt*, might be ſo to another ſort of ſeemingly more Rational Perſons, who yet (ſome of them) make a Difficulty in Founding the Doctrine of the Individual and Ever Bleſſed Trinity upon expreſs Words of Scripture.

* Διδάσκοντες.

For, if the being *baptiz'd* into *the Name of the Father, and of the Son, and of the Holy Ghoſt*, as the Original imports, Εἰς τὸ ὄνομα, and not *in the Name*, according to our Tranſlation, which is leſs ſignificant; If, I ſay, the being *baptiz'd* into thoſe Names doth not ſignifie, the being baptiz'd into the Belief of Three Perſons in one Incomprehenſible Godhead, which diſtinguiſhes the *Chriſtian Baptiſm* from all others; and the ſubmitting all the Faculties of our Souls and Bodies to the Soveraign Dominion and Guidance of each of them, as ſuch; then the whole Church almoſt has been in an Error for nigh theſe 1700 Years, and a Handful of Men, whoſe Buſineſs it is now-a-days to revive old, condemn'd *Hereſies*, are alone in the Right.

V. Grot. *ſup. loc.*

Thus have I briefly gone through the Four firſt Particulars, which relate to the *Eſſentials* of *Baptiſm*: To all and ſingular of which, every one in our Communion is ſo ready to ſubſcribe, againſt all *Anabaptiſts*, *Socinians*, and other *Unorthodox* Perſons whatever, that few would forgive themſelves, ſhould their Children by any means happen to be otherwiſe *baptized* than by *Sprinkling them with Water*, according to the Uſage of our

our Country, and not by Dipping them all over in it; ſhould they not be *baptiz'd* by a *Lawfully Ordain'd Miniſter* of the *Church* of *England*; and that too, *in the Name of the Father, and of the Son, and of the Holy Ghoſt.*

V. But now, as to the *Circumſtances* of *Time* and *Place*, when and where this *Sacrament* ought to be Adminiſtred, which is my Fifth Particular, and comes now to be conſider'd more at large.

Moſt are ſo prejudic'd againſt them, by a prevailing *Cuſtom* to the contrary, that, notwithſtanding our Rule tells us, † *It ought not to be done, but upon* Sundays, *or* Holy-days; nor Out *of the* Church, * *unleſs in Caſes of great Neceſſity:* They think theſe Matters of no ſuch Importance, but that they may ſafely paſs them by, and Chriſten their Children *at Home*, when there is *no Cauſe* for it, without the leaſt Contravention to my Text, or any other place of Scripture.

† *Rubr.* before the Office for Publick Baptiſm.

* *Rubr.* before the Office for Private Baptiſm.

To Perſons of which Complexion, I anſwer,

Firſt, That although this Text is not ſtrictly producible for *Publick Baptiſm*, as it means *Baptiſm* at the *Font*, according to the particular Conſtitution of our Church, which provides, That *there ſhall be a Font of Stone in every Church or Chapel, where Baptiſm is to be Adminiſtred; and that, in that Font* only, *the Miniſter ſhall Baptize* publickly: Yet (with their Leaves) it may be urg'd for it, as far as the Deſign of the Inſtitution it ſelf will warrant us, and the early and conſtant Cuſtom of the Church of Chriſt, which is the beſt Expoſitor of ſuch a Deſign.

Can. & Conſt. Eccleſ. *Can.* 81.

Now that Baptiſm, even from the Church's Infancy, has been all along as publickly celebrated, as the preſent State of that did permit, may be fairly gather'd from the following Words of a great Searcher into the Records of the Primitive Times; which ſhall ſerve inſtead of many Quotations that might be brought for the Proof of this Aſſertion. "The Place where this "ſolemn Action was perform'd, was at firſt unlimited; "any Place where there was Water, as * *Juſtin Martyr* "tells us: In Ponds or Lakes, in Springs or Rivers, "as † *Tertullian* ſpeaks: But always, as near as might "be, to the place of the *Publick Aſſemblies*; for it was "ſeldom done without the Preſence of the Congrega-"tion. And then,

Dr. *Cave* in his Prim. Chriſt. part 1. c. 10. * *Apol.* 2. p. 93. † *De Bap.* adv. Quint. cap. 4.

Secondly,

Secondly, I anſwer farther, That though the Text before us ſhould not be ſufficient of it ſelf to ſatisfie all the bewildring Doubts of the Scrupulous, or Perverſe, but, notwithſtanding its Evidence, they will think themſelves ſtill at liberty to *baptize* either in *publick* or *private*; yet, in Conſort with ſome others that may be alledg'd, it ought certainly to be thought of ſuch Force, as to conclude them without more a-do, and immediately determine their Choice. Such are theſe, and the like Apoſtolical Canons: * *Let all things be done decently, and in order.* † *Let all things be done to edifying.* From which, and ſeveral other Places of Scripture of the ſame Nature, it is on all Hands acknowledg'd among *Proteſtants*, (*a*) That hereby is given to the *Church* Power to make Decrees about ſuch Matters as this, and others deſign'd there, where St. *Paul* tells the *Corinthians*, (*b*) That *the reſt he will ſet in order when he comes.* And we of this Church expreſly aſſert, (*c*) That *ſhe has Power to decree Rites and Ceremonies, not repugnant to the Word of God:* And that the Bringing of Perſons to be ſolemnly *baptiz'd* in God's Houſe, for the general Good of the Chriſtians there preſent, has no ſuch Contrariety, muſt ſtill be preſum'd, till better Topicks for Conviction be found out, than what have hitherto been offer'd.

* 1 Cor. 14. 40.
† ---26.
(*a*) Vide Hor. Conf. varias *Aug. Sc. Helv. Baſil. Bohem. Belg. Sax.* &c.
(*b*) 1 Cor. 11. 34.
(*c*) Art. 20.

Now, this Power being granted, as lodg'd in the Church, it will hence follow, That what our Mother doth lawfully enjoin, we are, with Readineſs and Submiſſion to aſſent to; leſt by ſtanding out againſt her *obſtinately*, we ſin as much againſt Heaven, who gave her this Commiſſion, as we do againſt the Authority of the Church it ſelf.

However therefore ſome may ſtile themſelves her Children, and ſeem mightily pleas'd with the ſpecious Appellation of *True Sons of the* Church *of* England, whilſt they are guilty of ſuch an *Irregularity* as *Private Baptiſm* has been always reckon'd in it, (eſpecially when required to the contrary,) they muſt pardon others who cannot but think them highly *unworthy* to be call'd ſo; ſince by ſuch ſtubborn, undutiful Carriage, (were all Men as poſitive in their Refuſals as they,) her Being muſt (inevitably) be deſtroy'd as a *Church*, whence every one of us derive our own, as *Chriſtians*.

But,

But, to be more methodical, and to preſs this Matter with greater Application, let me crave your Patience, whilſt I tender to you the Four following Particulars.

1. The expreſs Orders of our Church, with Relation to *Publick Baptiſm*, and the Care ſhe has taken in the Contrivance of her *Form* for it, ſo, that there can be no Intrenchment upon it, without a great deal of Abſurdity, as well as Diſobedience on their ſide, who become *Deſpiſers of the Church of God*, by acting contrary to her Injunctions. 1 Cor. 11. 22.

2. That the Obedience of her Genuine Sons in this Affair, may not be Nick-nam'd, or term'd Implicit, I ſhall ſhew, that ſhe hath done nothing herein, but upon very extraordinary Motives; in that her Conſtitutions about it do not only bear a ſweet Harmony to the Practice of the *Eaſtern*, and all the *Weſtern* Churches: But,

3. That the Practice of all theſe Churches is grounded upon the earlieſt Antiquity: And,

4. That that Antiquity has no leſs ſolid a Baſis, than then firmeſt Reaſons to ſupport it.

But of each of theſe as briefly as poſſible. And,

1. Then, As to the Orders of our Church: beſides the *Canon* juſt now mention'd, where there is a *Font enjoin'd to be ſet up in every* Church *or* Chapel, *where* Baptiſm *is to be Adminiſtred*; *and that in that Font* only, *the Miniſter ſhall Baptize* publickly; the Office for *Publick Baptiſm* ſaith in one place, That *the People are to be admoniſh'd, that it is moſt convenient that* Baptiſm *ſhould not be Adminiſter'd, but upon* Sundays, *and* Holy-days, *when the moſt number of People come together.* In another place it enjoins, That *when there are Children to be baptiz'd, the Parents ſhall give notice thereof over Night, or in the Morning, before the Beginning of Morning-Prayer, to the Curate: And then, the Godfathers and Godmothers, and the People, with the Children, muſt be ready at the* Font, *either immediately after the Laſt Leſſon at Morning-Prayer, or elſe immediately after the Laſt Leſſon at Evening-Prayer; as the Curate, by his Diſcretion, ſhall appoint.* Again, In the Office for *Private Baptiſm, The Curates of every Pariſh ſhall often admoniſh their Pariſhioners, that, without great Cauſe and Neceſſity,* Can. 81. *Rubrick* 1ſt. of that Office. *Rubrick* 2d. *Rubrick* 3d.

Neceſſity, they procure not their Children to be baptiz'd at home, in their Houſes. Our Church is ſo indulgent a Mother, that ſhe permits any to be baptiz'd in *Private* when there is a *Neceſſity* for it, agreeably to the Practice of the Univerſal Church all along; and accordingly hath provided a *particular Form* for ſuch Exigencies: But this ſtill with an Injunction, That *afterwards they be brought to Church*, that thoſe Prayers and Rites, which before were omitted in the Office, may be there publickly ſupplied.

Rubr. 5th. in the Office for Private Bapt.

This is the Sence of our Church in this Matter, and her Determination, and therefore ſufficient, as has been prov'd, to oblige every *True Son* of hers to acquieſce therein, and be conformable.

But I have yet farther to urge, That whoſoever will be *ſtubborn*, and run counter to theſe Eſtabliſhments of hers, by Chriſt'ning his Children at *home*, and that by the *Publick Form*, (which is ſtill inſiſted upon,) muſt not only be reckon'd guilty of manifeſt Diſobedience to his Mother, but is chargeable likewiſe with ſeveral groſs Abſurdities in one of the ſolemneſt of God's holy Ordinances; the *Publick Form* being ſo contriv'd, to prevent Evaſion, or Colluſion herein, that it cannot properly be us'd any where but in the Church; as has been well obſerv'd in a late * Treatiſe on this Argument, to which hardly any thing can be added to this Head. For, 1. For inſtance, as the Author obſerves, † When the Miniſter ſays thus to the Godfathers and Godmothers, *You have brought this Child here to be baptiz'd*, (according to that of one of the Ancients, (a) *You were brought to* Church *in the Arms of your Sureties*;) he ought, in a *Private Houſe*, to invert the Words thus, *Ye have brought me here to baptize this Child*. 2. How can any Miniſter uſe that Petition in the laſt Collect, before the Prayer of Conſecration, in ſuch a place, with any colour of Reaſon, when he is thus to addreſs himſelf to God Almighty, *Grant that whoſoever is here dedicated unto thee, by our Office and Miniſtry, may be endued*, &c. whilſt by *Here* is undoubtedly meant the *Font* in the Church, or the *Church* it ſelf, the proper place of Dedication; at leaſt, *Hannah* was of that Opinion, when ſhe offer'd her *Samuel*, the Son of her Prayers, in the *Houſe* of the *Lord*, with a

* *Mr.* Arwaker's *Miniſtration of Publick Baptiſm of Infants to be us'd in the Church.*

† Pa. 29, &c.

(a) *Jo. Chryſoſt.* Serm. de Sacrament. Dedicat.

1 Sam. 1. 24.

Deſign

Deſign of Dedicating him there to his Service. 3. In the Prayer of Conſecration it ſelf, it is no ſmall Argument to prevail for God's Aſſent to the Petitions offer'd in the behalf of the Child, to be Regenerated; That he would *regard the Prayers of* his *Congregation, and comply therewith, in Sanctifying the Water, to the Myſtical Waſhing away of Sin*, &c. Now this Congregation, whoſe Prayers are thought thus efficacious, ought to be ſuch an one, (as the above-cited Author obſerves,) Pag. 31. of which the Miniſter may ſafely and truly ſay, *Thy Congregation*; for there is certainly the greateſt Validity in the Prayers of God's Congregations: But there is great Reaſon to think, that thoſe are not ſuch, which are gather'd in a private Houſe, on ſuch an Account; ſince the Church has not appointed it a fit place for *Baptiſm*, unleſs, as was aboveſaid, in Caſes of extream Neceſſity. So that Private Houſes being not ordinarily allow'd, much leſs commanded to be made uſe of as ſuch; nay, oftentimes *perverſely* appropriated by ſome, to that Uſe, againſt the expreſs Authority of the Church, and earneſt Sollicitation of thoſe that are ſet over them; whoever aſſemble there, in ſuch an illegal manner, muſt be thought as really guilty of a *Diſorder* in the *Church*, as thoſe who meet in prohibited Numbers and Places are of a *Riot* in the *State*. Nor will that pitiful Plea from our Saviour's (ignorantly miſapply'd) Promiſe, **Where Two or Three are gathered together in my Name, there am I in the midſt of them*, ſtand them in any ſtead; Since we muſt not be allow'd to argue from extraordinary, to ordinary and common Caſes; for though not a Tittle of our Saviour's Words ſhall fall to the Ground, but he will be with his all the World over, till the Conſummation of all things; yet this Text muſt be underſtood of them, as duly circumſtantiated, with reſpect to *Time, Place*, &c. Hence the Reaſon of no Conſidering Perſon will give him leave to ſay, Becauſe our Saviour ſupported his Diſciples with theſe Words, whom he foreſaw Drooping, ere-long, under a Perſecuted Condition; therefore they may make uſe of it upon every *Capriccio*, (as too many among our Laity actually do,) in the moſt flouriſhing State of the Church, againſt the known Orders of the Eſtabliſhment in it, to which, in many the like

Vid. *Balſ. & Zon.* (apud Beveregium, Tom. 1. p. 191.) ad Can. 31. Concil. 6. in Trullo.

* *St.* Matt. 18. 20.

Caſes, they readily ſubmit upon thoſe very Motives which are uſually urg'd for their Obedience to this Injunction. But, 4. The laſt Abſurdity committed in uſing our Publick Form at *Home*, is, *the Receiving the Child:* When the Miniſter, having firſt Nam'd it, and Baptiz'd it, holding it ſtill in his Hand, uſes theſe Words of Admiſſion, *We receive this Child into the Congregation of Chriſt's Flock*, &c. Which Reception doth not only mean, into the whole Body of the *Univerſal Church*, but as well that *Repreſentative Part* then preſent, and Conſenting to it for the Whole. And the Miniſter's Embracing the Child, is for the ſame End, as the Impoſition of Hands in Baptiſm was of Old; which, *Durantus* tells us, ſignified the Reconciliation, by which he that was without the Church a Child of Wrath, according to our Catechiſm, was in the Church receiv'd into the Church's Favour, and made a Child of Grace.

De Rit. Eccl. Cath. Lib. 1. cap. 19.

Thus have I laid before you the Commands of our Church, with relation to *Publick Baptiſm*, together with the *Danger* and *Abſurdity* of our Breach of them; which was the Firſt Particular: I haſten through the following Ones with all imaginable Brevity, and proceed to ſhew,

2. That She has done nothing herein, but upon very extraordinary Motives, in that her Thoughts, with reſpect to the Buſineſs in hand, accord with the *Eaſtern*, and all the *Weſtern* Churches now in the World.

Chap. 7. As for the *Eaſtern*, Sir *Paul Ricaut*, in his *Preſent State of the* Greek Church, tells us, That *That hath, from long Antiquity, practis'd, on the Eighth Day to preſent their Children at the* Church-Porch, *to receive the Bleſſing of the Prieſt*, &c. And 'tis notoriouſly known, that the Practice of the Church of *Rome*, here in the *Weſt*, is agreeable to her Conſtitutions: *Cum proprius locus hujus Sacramenti ſit Eccleſia Parochialis, nullus extra eam, niſi forte in caſu neceſſitatis baptizet.* Nor doth She permit any, but in Caſes of *Extream Neceſſity*, to be baptiz'd at *Home*; and they, upon Recovery, are ſtill brought to *Church* afterwards. The *French* (as well as the other *Reform'd Churches* abroad, conformable to which is their Practice (as many of them have Churches) in this City) not only order this Uſage in their *Service-Books*,

Vid. Rituale uſu Pauli 5. Colon. Edit.

Books, but, as we do, give their Reaſons for it there likewiſe: *Becauſe* * Baptiſm, ſay they, *is a ſolemn Admiſſion into the Church of Chriſt, and therefore ought to be done in the Face of the* Aſſembly, who are to be Witneſſes of the Matter. Nay, The *Engliſh* Congregation which was gather'd at *Geneva*, in the Year 1558. upon an unjuſt Diſlike of ſome Things in our Liturgy and Church-Government here, † in their *Form of Prayer, and Adminiſtration of the Sacraments*, approv'd by *J. Calvin* himſelf, tells us poſitively, That *it is evident from God's Word, that the Sacraments are not Ordain'd of him, to be us'd in* Private Corners, *as Charms or Sorceries; but left to the* Congregation, *and neceſſarily annex'd to God's Word, as Seals of the ſame: Therefore the Infant, which is to be baptiz'd, ſhall be brought to* Church *on the Day appointed, to Common-Prayer, and Preaching*, &c. And (which I hope will be for the Conviction of thoſe among us, who are very ready to charge every Perſon or Thing with *Popery*, or *Superſtition* at leaſt, that doth but look towards the Eſtabliſhing or Retrieving any of the Solemnities in God's Worſhip) Even the *Presbyterian Directory*, in the late Times of Confuſion, expreſly Ordains, That *Baptiſm be not Adminiſter'd in* Private Places, *or* Privately, *but in the Place of* Publick Worſhip, *and in the* Face *of the* Congregation, *where the People may moſt conveniently ſee and hear:* Which the Framers of it likewiſe tell us, was reſolv'd upon, *After earneſt and frequent Calling upon the Name of God; and after much Conſultation, not with Fleſh and Blood, but with his Holy Word.* Purſuant to which Reſolutions, as it ſhould ſeem, we are told, † that as for their Brethren in *Scotland*, no Length of Way, nor ſcarce any Indiſpoſition, can prevail with them to keep their Children from the *Church*; but they carry them ſeveral Miles to be *baptiz'd*, that it may be done in *Publick*: And that they thought it an inexpreſſible Favour, when a Toleration was granted them for *Private Baptiſm* in caſe of *Great Neceſſity*. But,

* *Il eſt a noter qu'un doit apporter les Enfans, pour baptizer; ou le Dimanche, ou les autres jours au Sermon: a fin que comme* le Bapteſme eſt une reception ſolennelle en Egliſe, il ſe faſſe en la preſence de l' Aſſemblée. v. *La Forme d' Adminiſtrer le Baptiſme.*

† See *The Order of Baptiſm*, Rubr. 1.

In the Cha. Entituled, *Of Baptiſm*, p. 19.

See the *Preface to the Directory for the Publick Worſhip of God throughout* England, Scotland *and* Ireland.

† Miniſt. of Publ. Bap. p. 43.

3. There is not only a Conſent between ours and theſe Churches in this Partiular, but the Practice of all of them is grounded upon the earlieſt Antiquity: For the Proof of which, I ſhall not now trouble you with a pompous Oſtentation of Authorities; though I might quote to you *Juſtin Martyr*, St. *Athanaſius*, *Gregory Nazianzen*, *Ambroſe*, *Chryſoſtom* *, &c. with Councils †, General and Provincial; but deſire the ‖ above-mention'd Citation may ſerve, inſtead of many: Where 'twas ſaid, That *the Place where this ſolemn Action was perform'd, was at firſt unlimited; any place where there was Water; as, a Pond, Lake, River, or Spring, ſerving turn:* But that always they *choſe a Place for Baptiſm as near as might be to that of the* Publick Aſſembly; *for 'twas ſeldom done* (even in the very Infancy of the Church) *without the Preſence of the Congregation.* For which Reaſon it was, that in Ancient Times, as we are there likewiſe told, * *their* Baptiſteria, *or* Fonts, *as we call them, were built at firſt near the Church, then in the Church-Porch, to repreſent Baptiſm's being the* Entrance *into the Myſtical Church; and afterwards in the Church it ſelf.* At which Places, Baptiſm was of Old Adminiſter'd only on *Eaſter* and *Whit-Sunday*, as many Councils formerly order'd; becauſe (as one of them is expreſs) at thoſe † Solemn Times there were the moſt numerous Aſſemblies; and by Conſequence the Adminiſtration of this holy Rite would be then more for the Edification of the Church.

* Vid. Cocceii Theſ. Cathol. Tom. 2. lib. 5. Art. 11. *de Baptiſteriis.*

† *Præ cæteris notetur præcipuè* Can. 59. *antiq. illius* Conc. Conſtant. 3. *ſic. Stat.* Μηδαμῶς ἐν ἐυκλησίῳ οἴκῳ ἔνδον οἰκίας πυξάνοις βάπτισμα ὑπελείπω, ἀλλ' οἱ μέλλοντες ἀξιόως τῷ ἁγίῳ φωτίσματι τῶν καθολικαῖς ἀφιερωθέντων ἐκκλησίαις, κακεῖσε τῆς ἀφρεὰς ταύτης ἀπολαυέτωσαν. Εἰ δέ τις ἀλλῶ τὰ παρ' ἡμῖν ὁρισθέντα μὴ φυλάττων, εἰ μὲ κληρικὸς εἴη, καθαιρείσθω, εἰ δὲ λαϊκὸς, ἀφορίζέσθω.

‖ Pag. 11. *from* Cave's *Primitive Chriſtianity*, Part 1. Chap. 10. Page 311.

* Id. ibid. p. 312.

† *De Catechumenis Baptizandis id ſtatutum eſt, ut in Paſchæ vel Pentecoſtes ſolennitate, quanto majoris celebritatis major eſt celebritas, tanto magis ad Baptizandum veniant.* Conc. Gerund. Can. 3.

Where, by the way, we may obſerve the Riſe of *Private Baptiſm* in the Primitive Church, together with the Reaſonableneſs of its Allowance then: For, they reſerving the Baptization of all their *Catechumens* till thoſe

thoſe two great Feſtivals, if any of them in the mean while happen'd to be in great danger of Perſecution, as was probable in the firſt Ages of the Church; Incurſions of Barbarous Enemies, no leſs frequent in the ſucceeding Times; preſent Death, by Sickneſs, or any other Means; they granted them the Liberty of being baptiz'd immediately, fearful leſt at any time they ſhould go out of the World depriv'd of the Benefit of this Holy Layer.

Qui enim in diſcrimen naufragii, hoſtilitatis incurſum, obſidionis ambiguum, & cujuſlibet corporalis ægritudinis deſperationem inciderint, & ſibi unico credulitatis auxilio popoſcerint ſubveniri, eodem, quo poſcunt, momento temporis, expetitæ regenerationis præmia conſequantur. Siricius Papa ad Himerium Tarraconenſem.

But, God be thanked, we are under no ſuch *Apprehenſions* at preſent; though we were then, when this Cuſtom of *Chriſtning at Home* firſt got Footing amongſt us; no ſuch Practice being heard of in the *Church* of *England*, till the late Times of our horrible Diſtractions. Which bare Conſideration, *viz.* of the Means whereby this Uſage was here introduc'd, might, one would think, have long ſince render'd it odious and abominable, to thoſe eſpecially, who have the Conſcience ſtill left them to abhor the *lewd* Proceedings of thoſe Days, when *Wild Enthuſiaſm*, and *Blind Zeal* juſtled all ſober Religion almoſt, with God's *Solemn Worſhip*, out of theſe three Kingdoms. But,

4*ly.* and *Laſtly*, The Conſtitutions of our Church, which order Baptiſm to be *Publickly* Celebrated, do not only bear a juſt Correſpondence with the Practice of the *Eaſtern*, and all the *Weſtern* Churches now in the World, as grounded upon the earlieſt Antiquity: But that Antiquity has no leſs ſolid a Baſis, than the firmeſt Reaſon, to ſupport it; Three of which I ſhall, for the preſent, only hint at, leaving the farther Conſideration of them, and others as obvious, to your own more ſerious Reflections. The

1. Of which, is, That *Publick Baptiſm* is more for *Edification*. This the Primitive Church was ſenſible of, as you find from the *Canon* of the *Council* juſt now mention'd, which (with a great number beſides) orders *Baptiſm* to be perform'd on *Eaſter* and *Whit-Sundays only*; becauſe

Concil. Gerund. *hab.* Anno. 517.

becauſe then the Congregations were fuller. This our Church is very ſenſible of, in like manner, when She orders it to be adminiſtred ordinarily upon *Sundays, or Holy-days, when the greateſt Number of People are met together; that all there preſent may be put in mind of their own Profeſſion made to God in their Baptiſm.* This the *French Reformed Church* is highly ſenſible of, when, in her laſt *Rubrick*, in *the Office for Publick Baptiſm*, She orders, That *the Miniſter, Baptizing in the Church, ſpeak as loud as he can, in the Vulgar Tongue, that all may be edified: En reconnoiſſant & reduiſant en memoire, quel eſt le fruit, & l'uſage de leur Bapteſme.* This, in a Word, all the Churches in the World are ſenſible of, their Cuſtom being principally founded upon this Motive. But, then,

Rubr. 1. *in the Office for Publick Baptiſm.*

Le tout ſe dit a haute voix en langue vulgaire, d'autant que le Peuple qui aſſiſte la doit eſtre temoin de ce qui s'y fait a quoi eſt requiſe intelligence: & auſſi afin que tous ſoient edifiez, en reconnoiſſant, &c. La Forme d' Adminiſtrer le Bapteſme.

2. The very *Nature* and *Deſign* of *Baptiſm* beſpeaks the Reaſonableneſs of its being done in *Publick*: It is, as has been ſaid, our ſolemn *Admiſſion* into the Chriſtian Church, and therefore ought to be done *openly*; that as our own inſtructs us, *the Congregation then preſent may teſtifie the Receiving of them that are newly baptiz'd into the Number of Chriſt's Church.* And,

Rubr. 1. *in the Office for Publick Baptiſm.*

3. We may conſider, that *Baptiſm* contains a *Publick Profeſſion of our Faith in Chriſt*, by our Godfathers and Godmothers. Now the *Profeſſion of our* Faith, the more publick it is, the more agreeable is it to the Nature of *Baptiſm*, and the Conſtitution of the Chriſtian Church; which is a *Viſible Society*, profeſſing the Faith of Chriſt. And when can it poſſibly be more *publick*, than *in the Courts of the Lord's Houſe?* The *Publick Congregation* for God's Worſhip, held by *Publick Authority*, in Places *publickly* ſet a-part for that purpoſe; when the End of Aſſembling there, is, the more ſolemn Celebration of God's Honour; that Devout Perſons may, with one Mind, and one Mouth, glorifie his Name together.

Pſal. 116. 13.

Thus have I gone through all the Particulars I deſign'd to ſpeak to: And have ſhewn,

I. Very briefly, The Nature of *Baptiſm* in general.

II. Who were the *Perſons Commiſſion'd* by our Saviour to *baptize*,

III. Who

III. Who ought to be *baptiz'd*.
IV. After what *Form*. And,
V. More at large, at what *Time*, and in what *Place*.

I ſhould now put an End to this Diſcourſe, but that it may be expected, ſince I have been ſo copious in the Defence of *Publick Baptiſm*, that I ſhould ſay ſomewhat by way of Obviating thoſe *Pretences*, which have been ſo powerful, as to uphold the *contrary Practice* amongſt too many of us, for ſome Years laſt paſt.

And indeed, were it not for this Reaſon, notwithſtanding their Prevalency, I ſhould have thought the beſt of them too weak and trifling, ſuch as deſerv'd rather to be paſs'd over in Silence, or, at moſt, anſwer'd by a *Miniſter* in *Whiſpers*, as they are commonly urg'd to him, rather than mention'd by way of Confutation before ſuch an *Auditory* as this. But, ſuch as they are, they may be reduc'd to Three chiefly; either of the *Richer Sort*, the *Poorer*, or *Both indifferently*.

The *Richer Sort* uſually preface their *Reſolutions* about a *Private Chriſtning*, with an Intimation of their ſincere Intentions towards the *Church* of *England*, in which they were born and bred, and reſolve, by the Grace of God, to die in too: But, as for the Buſineſs in hand, the Child is at preſent *indiſpos'd*, and the *Goſſips* are now in the Way, who cannot ſo well attend another Time; and therefore it is convenient it ſhould be done *immediately*, without making *any farther Trouble on't*.

To ſuch it may eaſily be anſwer'd, If they are ſo well affected, as they pretend, to the *Church* of *England*, or rather the *Church* of *Chriſt*, let them ſhew their Affection, by a ready Compliance to the wholſom Injunctions of this in general, with relation to *Publick Baptiſm*; and that in particular, which has provided a *Private Form*, purpoſely to be us'd in ſuch Exigencies; and ſatisfies them there, That *the Child ſo baptiz'd, is lawfully and ſufficiently baptiz'd, and ought not to be baptiz'd again*: But only deſires, upon Recovery, it be brought *to Church* afterwards, for the Reaſons juſt mention'd; and there receive the high Honour of being orderly and ſolemnly admitted into Chriſt's Flock. But, to be plain, 'Tis not the Child's real Indiſpoſition, but the unhappy Bent of the Parents too perverſe Inclinations oftentimes, that make them take theſe Meaſures;

Rubr. 5th. in that Office.

ſince

ſince 'tis notorious, that, of thoſe who dar'd not venture their Infant two or three Doors to *Church*, in the *cold Air* of this *City*, many have ſpeedily after ſent it out ſome Miles in a *much colder*, to be taken Care of in the *Country*. And then, as for the Excuſe of wanting thoſe that will ſtand *Godfathers* and *Godmothers*, 'tis well known, that Perſons of any Faſhion, are not without Numbers, ambitious of paying that *Complemental Piece of Reſpect to them*; (for, to our Shame be it ſpoken, 'tis too frequently look'd upon as no more.)

On the other ſide, Whilſt we have *gloſs'd*, *varniſh'd Falſhood* from the *Rich*; ſuitable to their Circumſtances, we meet with *ſimple*, *naked Truth* from the *Poor*: What was *pretended Indiſpoſition* in the former, is *downright Shame* in the latter.

Truly, though (they thank God) they want nothing, yet they are not ſo well to paſs in the World, as to make a *Figure in't*, and upon that Account, being unable to provide things *handſom enough* for their *Company*, and a *Publick Appearance*, they don't care to be *ridicul'd* and *laugh'd* at by their Neighbours, till they can.

To which it may be reply'd, in a Word, That the *Vanity* of ſome in a higher Rank, ought not to be a Rule for thoſe in a meaner Condition; much leſs ſhould the Avoiding of it be objected to them; then which, nothing can more advance their Reputation among Perſons of *Prudence* and *Sobriety*; whoſe Cenſures, in ſuch Caſes, are alone to be regarded.

And, indeed, were thoſe *Extravagant Expences* retrench'd, which are every where too common on ſuch Occaſions, and have been condemn'd in three late *Councils*, even by the *Corrupt Church* of *Rome*; we ſhould quickly find the Thoughts of moſt People, which are now wholly bent upon *Dreſs*, *Shew*, and the *Pomp* of the Buſineſs, turn'd a contrary way; and the chief Solemnity of Chriſtnings would then lie, in having the *Religious* Part of them perform'd more *decently*, with reſpect to Time, Place, *&c.* than generally now it is.

Conc. Colon. *Decr.* 15. Conc. Mogunt. *Can.* XVI. Conc. Mediol. quintum cap. *Quæ ad Baptiſmum pertinent.*

But, 3. The *Main*, *Topping* Argument from both Sorts, is, That ſuch or ſuch Great Men have not ſcrupl'd to *Chriſten* in *Private*: Why therefore ſhould others refuſe it, who are not nigh ſo much *Dignify'd*, nor *Diſtinguiſh'd*?

To

To this I anſwer, Laſtly, When thoſe *Eminent Perſons* declin'd their Rule, they did it with Reaſon, or without.

If without, Then their Example ought no more to be a Guide to others, than the unwarrantable Actions of a Superior Magiſtrate in any Corporation, ſhould be propos'd to the Imitation of an Inferior one; for, however they may both, by the Connivance of the Higher Powers, or any other way, eſcape the Puniſhment due to them for the Breach of the Laws of their Country; yet there is a Court of Conſcience in each of their Breaſts, that will not acquit them here, and a Sentence to be awarded them by the higheſt Tribunal hereafter.

If they did it with Reaſon, Then it muſt be preſum'd 'twas for the ſame that made *Moſes* connive at ſome Irregularities in the *Jews*; *viz.* the *Hardneſs of their Hearts*, in hopes to bring them, by this Means, at length, to an entire Conformity. For, to that deplorable Condition are we arriv'd, through a complicated Degeneracy of Principles and Manners, peculiar to this Age, that unleſs a *Clergy-man* will now and then ſubmit to undue Compliances of this nature, ſome *proud*, *peeviſh Perſons* there are, who ſhall make it their whole Study and Endeavour (by ſpreading about malicious *Innuendo's*, and palpable *Untruths*, with other indirect Methods) to render his *Preaching*, *Prayers*, *Adminiſtration of the other Sacrament*, his whole *Miniſtry* ineffectual. But, God be thanked, this is but the Caſe of a few; the reſt of the *Laity* generally ſtanding out upon no other Ground, than the Strength of that *bad Cuſtom* to the contrary, which many wiſh heartily were broke, but only are ſhy, each of them, of firſt attempting it.

Far be it therefore from me, to apply to the Preſent State of our Church, with relation to this Affair, what was ſaid, by one of the * *Councils* laſt mention'd, of the *Clergy* and *Laity* in the *Diocеſs* of *Cologne*, where *Private Baptiſm* began to make Head: *Deteſtanda eſt non minus* Laicorum ſuperbia, *quam* Paſtorum *eis obſequentium* adulatio, *qui contemptâ Eccleſiâ proles ſuas volunt in* domibus ſuis *baptizari*, *& eo Baptiſmi æquam deferri*. No, it is not owing to the *baſe Baſeneſs* of our *Clergy*, in ma-

* Conc. Colon. Anno 1549. V. *Inter Cenſuras & decreta lata pro abolendam & vitiorum ſuccreſcentium judicium pulatorum emendatione*, Decr. 15.

king Conceſſions of this nature; nor to the *Pride* of moſt of our *Laity*, (though ſome muſt be thought to make it a *Piece of State*) that they have had a long while, and ſtill have in too many places, their Children generally *Chriſtn'd at Home*, but to the great difficulty of breaking a *Cuſtom*; which, as it began in a *very ill Time*, and has more *unhappily* prevail'd ever ſince; ſo it will be *moſt diſmal* in its Conſequences, if the Obſervation of a great † Doctor in our *Church* holds good, That *there is not a more ready way to root out Chriſtianity it ſelf among us, than* (thus) *to deſtroy the Solemnities of God's Worſhip.*

Private Baptiſm, &c. *is ſince become a* Mark *of* Vanity, *and a piece of* Affected State. *Burnet's* Hiſt. Reform. Abridged, Lib. 2. p. 63.

† Dr. *Sherlock's* Relig. Aſſemb. Part 2. ch. 4. pag. 193.

However therefore ſome Men, when preſs'd with Arguments of this kind from the Pulpit, or otherwiſe, are apt to ſtifle or ſhuffle them off, with crying out in general of *a Holy Life*, *a Holy Life*, as the only *Stable Support* of Chriſtianity. Sure I am (though what they ſay is true) yet they are never like to be any great Pillars of it, who are deaf to all Informations about, and conſequently neglect all the Means of Practice, amongſt which, a *due Adminiſtration* of God's *Holy Sacraments* has ſtill been reckon'd none of the leaſt.

The *Application* from all, which has been ſaid, is this, in ſhort; That ſince there is no Shadow of Reaſon for *Private Baptiſm*, and no Bar againſt bringing this *Ancient*, this *Catholick*, this *Religious*, this *almoſt neceſſary Practice* of *Baptizing in Publick*, into a greater Eſteem amongſt us, than the pitiful Plea of a *prevailing Cuſtom* to the contrary, which might be eaſily overthrown by the *Encouragement*, and eſpecially the *Example* of *Rich Men*; whom their Meaner Neighbours would as readily follow in *Religious Uſages*, as in *Civil Faſhions*. I ſay, ſince there is no other Bar againſt *Publick Baptiſm*, but this pitiful Plea, it may be worth while for all Perſons of *Character* and *Station* to conſider, whether, as God has beſtow'd on them more *diſtinguiſhing Marks* of his Favour, than others round about them, they ought not (were it only by way of Gratitude) to *ſignalize* themſelves more eſpecially, and become *forwarder Inſtances* in promoting his Glory all the ways imaginable: A fair

Opportunity

Opportunity of doing which, in no ſmall meaſure, they have in the Matter before us, which tends ſo much, as we have ſeen, to the *Good* of his *Church*, in the *Edification* of *particular Chriſtians*, and (which is little thought on) the *Welfare* of their *own Souls* too.

For, Whereas they beſeech God every *Lord's-Day*, and *Holy-Day*, that he would *give his Grace to all* Biſhops *and* Curates, *that they* Rightly *and* Duly *Adminiſter his Holy Sacrament*; if in this, as well as other *Petitions*, their *Hearts* go along with their *Lips*, and their *Endeavours* with both; if they do not *fruſtrate* this his *Grace* here, by diſcouraging his *Miniſters* in a *faithful Diſcharge* of their Office, they may then expect to be at length Partakers with him in Everlaſting Glory hereafter. *See the Prayer for Chriſt's Church Militant, in the* Communion-Service.

Now, Conſider we, what has been ſaid, and God Almighty give every one of us a *right Judgment* in this *Particular*, as well as in all other Matters; That, as he hath left in his Church but two Sacraments, *as Outward and Viſible Signs of his Inward and Spiritual Grace*, we may none of us, in the great Day of *Viſitation*, be found among thoſe, who have either *ſcandalouſly neglected* the one, or *huddl'd* up the other in a *Corner*. Church-Catechiſm.

Now, to the Individual and Ever-bleſſed Trinity, Three Perſons, but One Glorious, Almighty Lord God, be aſcribed, as is moſt due, by us, and his People every where, all poſſible Adoration, Honour and Glory,

As it was in the Beginning, is now, and ever ſhall be, World without End. Amen.

POSTSCRIPT.

To the Reader,

The Lord Biſhop of *London.*

SINCE the former Impreſſion of this *Sermon*, I met with a Letter of our *Right Reverend Dioceſan's*, containing the ſubſtance of a Conference with his Clergy concerning the Subject Matter thereof; wherein His Lordſhip hath ſo fully explained and vindicated the Rule of the *Church* of *England* as to that Particular, and preſcribed ſuch effectual Methods for recovering the Practice of it within our *Communion*, (which His Lordſhip was pleaſed to move again as his avowed Senſe in another later Conference with his City-Clergy) That 'tis thought fit, towards the more ſucceſsful retrieving in this City and Kingdom the moſt approved Uſage in the Catholick Church of *Baptizing Publickly*, to ſubjoin it to this Second Edition, together with the concurrent Judgments of the *Moſt Reverend* and *Right Reverend* Fathers in God

In the *Oratory* at St. *Pauls*, *May* 17th laſt.

Dr. *Tillotſon*, late Lord Archb. of *Cant.*
Dr. *Kidder*, Ld. Bp. of *Bath* and *Wells*,
Dr. *Stratford*, Lord Biſhop of *Cheſter*,
Dr. *Gardiner*, Lord Biſhop of *Lincoln*,
Dr. *Williams*, Lord Biſhop of *Chicheſter*,

and other Right Reverend Fathers of our preſent Church, who have earneſtly recommended the diligent uſe of it both to the Clergy and Laity in their Viſitation *Charges*, *Advices*, *Sermons*, &c. ſince that time; which be pleaſed to peruſe in the order and manner as they were publiſhed.

Henry

Henry *Lord Biſhop of* London's *Judgment concerning* Publick Baptiſm.

Good Brother, The firſt Conference we had was concerning *Baptiſm*, for the performance of which, you are directed by 29 and 30, 69 and 70 *Canons*, and the *Rubricks* contained in the Office for the Adminiſtration of *Baptiſm:* And to perſwade us the more earneſtly and effectually to proſecute this we conſider'd,

1. Of the great Uſe and *Expedience Publick Baptiſm* was in the Church.

2. What might be the beſt means to recover the *ſhameful* Diſuſe of it.

I. The great Uſe and *Expedience* did appear from the ſeveral Advantages the Church receives by *Publick Baptiſm*, which are all loſt in Private.

1. There are the joint Prayers of the Congregation to give a Bleſſing to that Holy Performance.

2. There is an occaſion given to the People to reflect upon their own Promiſe, both which are exerciſes of Mutual Charity.

3. It makes us not to be aſhamed of our Vow of Chriſtianity. And

Laſtly, It gives that Solemnity which is due to ſo *great* a *Sacrament*, and from which a greater awe and regard is contracted upon the Minds of Men, who are in a great meaſure moved by the outward appearance, and for the want of which being *hudled* up in *private*, I fear I may but too truly ſay it is grown into *contempt* among us.

That which adds great weight to confirm theſe Reaſons, is the conſtant and univerſal Practice of the Church in all Ages; which, however different in the Manner, was attended with two Circumſtances, a High Reverence to the Sacredneſs of the Inſtitution, and a *Solemn* and Publick Performance: Witneſs the Primitive Uſage in the

V. *Epiſcopatia*, or Letters of the Moſt Reverend Father in God *Henry* Lord Bp. of *London*, to the Clergy of his *Dioceſs*. Printed 1686. *Letter* I. Sect. *Baptiſm.*

the Burying-place of their Martyrs, where their Aſſemblies were then held, and afterwards their *Magnificent Baptiſteries*, the remains of which are to be ſeen in ſome Cities to this day. It would be to little purpoſe to quote either Councils or Fathers for this, when there is not a Church to this Hour, that doth not appoint as *Publick* an *Adminiſtration* as its Condition will allow of. And if any come ſhorter of this decent Obſervation than another (except ſome *wild Chriſtians*) it is the Church of *Rome*, which by Superſtition hath defaced the Beauty of it.

II. The way therefore to recover this *decent* and *moſt uſeful* Practice, and to reſtore the Church to its *Juſt* Diſcipline, is, earneſtly to lay before thoſe who are committed to our care, not only the *reaſonablneſs* of their *Complying*, but likewiſe the *great Obligation* that *lies upon us*, eſpecially in *obedience* to ſo *Juſt* a *Command*. So that at the leaſt, if they will not *bring their Children* into the *Congregation* (ſuppoſing they have Health to bear it) we ought to *refuſe* the *Regiſtring* of them.

Nicholas *Lord Biſhop of* Cheſter's.

See his *Charge* in his Primary Viſitation at *Cheſter*, *May* 5. 1691. pag. 11, 12.

IN the next place you promiſed, *To give your faithful diligence ſo to Miniſter the Sacraments and Diſcipline of Chriſt, as the Lord hath commanded, and as this Church and Realm hath received the ſame, according to the Commandment of God*; that is, as God hath preſcribed in the Holy Scriptures.

As to the Sacrament of *Baptiſm*, I ſhall at preſent only put you in mind of ſome few Things, which are either expreſly or implicitly required in the *Rubricks*.

Firſt, Let your People know, That *Baptiſm* being the *Solemn Admiſſion* of a Perſon into the *Publick* Society of Chriſtians, it is very *unbecoming* its *Nature* and *Deſign*, to have it *Adminiſtred* in *Private*.

vate. *Admoniſh* them therefore to *bring their Children* to be *Baptized* in the *publick* Congregation, left by their refuſing ſo to do, *Chriſt* ſhould reckon them in the number of thoſe, who are *aſhamed* of *him* and *his Religion* before Men.

Rubrick before *Private Baptiſm.*

Secondly, *Admoniſh* your People, That it is moſt convenient, That *Baptiſm* ſhould *not* be *Adminiſtred*, but upon *Sundays* and *Holy-days*, when the greateſt number of People come together; becauſe in the *Baptiſm* of *Infants*, every Man preſent may be put in remembrance of his own Profeſſion, made to God in his *Baptiſm*. Exhort them therefore to attend diligently throughout the whole Adminiſtration, to reflect upon their paſt Lives, and to conſider how far they have kept, and wherein they have broken their Baptiſmal Vow.

Rubrick before *Publick Baptiſm.*

Richard *Lord Biſhop of* Bath *and* Wells's.

FIfthly, You are alſo to *Adminiſter* the *Sacraments* as is *appointed* by the Church.

Baptiſm is the Sacrament of Initiation: By this we are *entred* into the Church: You are to take care (as directed in the *Rubrick*) that this be *done* in the *Church* in the *face of the Congregation*. You are alſo to explain in your *Sermons* the Nature of this Sacrament; and the Grounds of Infant-Baptiſm, and often to explain the Baptiſmal Vow, and call on your People to reflect upon it, and to conſider the Obligation that ariſeth thence to a Life of Vertue and Religion.

I have told you what you are to *do* for the more ſucceſsful diſcharge of your Holy Office.

See his *Charge* to the *Clergy* of his *Dioceſe*, at his *Primary Viſitation* begun at *Axbridge June* 2. 1692. pag. 19,24.

John

John *Lord Arch-Biſhop of* Canterbury's.

See *Six Sermons* printed 1694. *Sermon* 3d. concerning Education of Children, *pag.* 112, 113, 114.

I Proceed to the next *Particular*, wherein the good Education of Children doth conſiſt; namely,

II. *In bringing them to be Baptized and admitted Members of Chriſt's Church* at the times appointed or accuſtomed in the National Church of which the Parents are Members. I mean, to bring them to *the Church* to be there *publickly initiated*, and *ſolemnly* admitted by *Baptiſm*. And this the Rules of the Church of *England* do ſtrictly enjoin, unleſs the Child be in danger of Death: And in that Caſe *only* it is allowed to adminiſter Baptiſm *Privately*, and in a Summary way, without performing the whole Office. But then if the Child live, it is order'd that it ſhall be brought to the Church, where the remainder of the *Office* is to be *ſolemnly performed*.

I know that of late Years, ſince our unhappy *Confuſions*, this *Sacrament* hath very *frequently* been *adminiſtred* in *Private*. And *Miniſters* have been in a manner, and to avoid the greater miſchief of *Separation*, neceſſitated to comply with the *Obſtinacy* of the greater and more powerful of their *Pariſhioners:* Who for their *Eaſe*, or *Humour*, or for the *convenience* of a more pompous Chriſtening, will either have their Children baptized at *Home* by *their Miniſter*; or if he refuſe, will get ſome *other Miniſter* to do it: *Which is very irregular.*

Now I would entreat ſuch Perſons calmly to conſider how *contrary to Reaſon*, and the plain Deſign of the Inſtitution of this *Sacrament*, this *perverſe Cuſtom*, and their *obſtinate Reſolution* in it, is. For is there any *Civil Society* or *Corporation*, into which Perſons are admitted without ſome kind of *Solemnity?* And is the *Privilege* of being admitted *Members* of the *Chriſtian Church*, and *Heirs* of the great and glorious *Promiſes* and *Bleſſings* of the *New Covenant* of the *Goſpel* leſs Conſiderable, and fit to be conferr'd with leſs Solemnity? I ſpeak to *Chriſtians*, and *they who are ſo in good earneſt* will, without my uſing more words about it, conſider what I ſay in this Particular.

James

James *Lord Biſhop of* Lincoln's.

BUT---- I am ſure they cannot excuſe themſelves in *neglecting*, omitting, or *altering* any part of the Publick Offices------ They ought at leaſt to perform the Offices as they are directed and preſcribed, for nothing leſs than this can Anſwer their Subſcription, which will remain in the Biſhop's Cuſtody as a Witneſs of their *Inſincerity*.

This is to be underſtood not only of the Offices of Morning and Evening Prayer---but alſo all Occaſional Offices, the Adminiſtration of the *Sacraments* of *Baptiſm* and the *Lord's Supper*------ Theſe ought to be peſormed *ſeriouſly*, *ſolemnly*, and *deliberately*, and in the Expreſſions and Order in which they are directed, which can only juſtifie the *Conformity* which you have promiſed.

As to one of thoſe Offices, that of *Publick Baptiſm of Infants*, I muſt adviſe you to uſe your utmoſt endeavour to prevail with your Pariſhioners to bring their Children *to Church* to be Baptized and not feign Pretences for having them baptized at their own Houſes: Or if there be a real Danger, and that Sickneſs, *or other need compels them ſo to do*, if the Child live, you muſt not fail to admoniſh them, that it is *expedient* (as the *Rubrick* directs) to bring the Child to *Church* afterwards This is a part of that Conformity to the *Liturgy* of the Church of *England*, to which you have ſubſcribed. Again: In another place

I muſt charge upon you, That you deliver faithfully the whole Law of Chriſt by which the Church is to be *Inſtructed*, *Edified*, and *Governed*, &c.

Theſe things you ſhould *Preach* and *Exhort*, and thereby ſhew your ſelves faithful to your Lord and Maſter, who has ordained theſe Two *Sacraments* to be *perpetually* uſed and adminiſtred in the Church until his coming again. For which purpoſe as there is in every Church a *Font* for *Baptiſm*, ſo there is a part of the Church, very convenient and proper, and generally fitted and prepared for the Celebra-

See His *Advice* to the *Clergy* of the *Dioceſe* of *Lincoln*, in order to his *Primary Viſitation*, 1697. p. 12, 13, 20, 21.

tion of the Lord's Supper which we call the *Chancel*.

John *Lord Biſhop of* Chicheſter's.

See his *Sermon* preach'd at S. *Mildred's Poultrey*, *Jan.* 3. 1697. upon his leaving that Pariſh, *pag.* 7, 10, 11.

AND accordingly as they are thus joined in Neighbourhood by Situation, and in an Eccleſiaſtical Society by a Parochial Union: So there are Acts of Religion and Worſhip, which as of ſuch Society they are to join and communicate in: And that under a general Character, is what we call *Publick Worſhip*, conſiſting in Prayers, Exhortations and Inſtructions, Pſalms, and *Sacraments*. And ſince theſe are the publick Teſtimonies of Communion, and what we are required by the Divine Command to Communicate in, how much are they to blame that live in the neglect of theſe or any of theſe?

And now I am upon this Argument, I muſt mind you of a *Solemn* Ordinance of our Religion, that if we reſpect the Uſe and End of it, ſhould be firſt treated of, and that is, *Baptiſm*. An Ordinance indeed not neglected: For who is there amongſt us that is not willing and forward to have his Children thereby matriculated and admitted into the Church of God? But if we conſider how 'tis generally Celebrated in *Private*, in the *Corner* of a Room, in the preſence of ſcarce ſo many as will entitle the Company to a Congregation: It is *far* from being a *Solemnity*: or from being *treated* as a *Divine Inſtitution*: *Far* from *anſwering* the *End* of that Inſtitution: For what is the End of that Ordinance, but to *initiate* the Perſon into the *Church of Chriſt*, and to entitle him to the Privileges of it? And where is *that Society* that he is *admitted* to? Is it not when *aſſembled* after the moſt *Solemn* and *Conſpicuous* manner for the Worſhip of God, and for the teſtifying of their Communion in it? And where is the *Profeſſion* to be made before ſuch *Admiſſion*, where the *Stipulation* to be given, where the *Promiſe* to undertake the Duties of a Chriſtian, but where *the Church is?* And how can all this be done in *Confuſion* and *Precipitence*, without any *timely*

Notice

Notice or *Preparation*, without *such an Assembly* as the Nature of the thing, as well as the Order of the Church, in consequence of it, doth require? The *Ordinance* is certainly *Publick*, *Publick* in the *Nature* and *End* of it, and *such* ought the *Celebration* of it to be: And the *Neglect* of *such a Celebration* is the *less excusable*, because it is so *easily remedied*. But I come not here so much to Reprove as to Exhort; and do no farther tax the *Neglect* of *such*, than as it may serve to *awaken* them that are guilty of it, to a *sense of their Duty*. O what an Honour would it be to Almighty God! What a Service to our Religion! What a means to sweeten our Tempers, and to treat each other with Fairness and Simplicity, if as we are Men *made of one blood*, as we are Christians, and Redeemed by the Blood of one common Saviour, so we could all come to join in the same Worship.

I might to the Arguments laid down, offer in this place the constant Usage of the Church of *Zurick*, (the Translation of whose *Liturgy* is † recommended to the *English* Reader by six of our much-esteemed Prelates) which as we are informed, Orders,

Liturgia Figurina, p. 90.

† We do approve of this as a Work that may be of very good Satisfaction and Use.

1. That *Baptism* never be administred in any *Private House*, but always in the Church or Chapel of the Parish.

2. That Children ought to be *baptized* when there is *Publick Service of Prayer and Sermon*, and never else, unless a Child be dangerously Sick: then the *Sureties* and *Relations* are to meet in the Church, and to bring the Children thither, where the Minister (having read those Prayers before-mentioned) Christeneth them.

H. London, *W. Cov.* and *Lich.* *H. Bangor*, *J. Norwich*, *R. Ciceſt.* *R. Petrib.*

I might press also with the *Articles* to be Enquired of, and Answer'd unto by the *Church-Warden* and *Sworn-Men* at Ecclesiastical Visitations; such are,

1. Is there a *decent Font* of Stone in your Church with a Cover?

2. Doth your Minister Baptize *Publickly only* in the *Font*?

But the Arguments newly mention'd (each of which hath its Weight) are of Force sufficient to conclude the

the *Laity* as well as *Clergy* of our Communion, who cannot any of them without a palpable derogation to their own Characters, refuſe to comply with the unanſwerable Reaſons ſo advantageouſly urged by thoſe GREAT NAMES.

Yet, ſhould theſe Papers miſs of their pious Aim, and not compaſs our Church's deſign of an Uniform and Univerſal Obedience to her Injunctions: Should ſome *wilful* Perſons thro' the degenerate Iniquity of our Times, ſtand out ſtill in ſome places againſt the moſt cogent and powerful Motives which here jointly make a freſh vigorous Effort for retrieving the Laudable and almoſt Neceſſary Uſe of *Publick Baptiſm* amongſt us,

Theſe valuable AUTHORITIES will do thus much Good in the Church however, They muſt *Countenance* at leaſt the Perſons who conſcientiouſly and prudently endeavour the Obſervation of their Rule, if not *Rebuke* thoſe who neglect or pervert it.

Sion-College,
June 19.
1699.

P. S.

ADVERTISEMENT.

OF *Publick Baptiſm.* A Sermon preach'd before the Right Honourable the *Lord Mayor*, and the *Court of Aldermen*, at *Guild-Hall-Chapel*, *Sunday Nov.* 20. 1692. The Second Edition, with a Poſtſcript.

Of *Confirmation.* A Sermon preach'd at St. *Benedict Grace-Church*, *May* 14. 1693. the day on which the Lord Biſhop of *London* Confirmed there.

The *Religious Seaman*; Fitted with proper Devotions on all Occaſions. To which is prefix'd, in a Letter to thoſe of that Profeſſion, A ſerious Exhortation to the Practice of Vertue and Piety in their ſeveral Converſations.

All theſe by Mr. Stubs; *and are ſold by* James Bonwick *at the* Hat *and* Star *in St.* Paul's Church-yard.

FINIS.